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he Meaning of Lent

ent stands as a reminder that life is ot all frivolity and that to be a hristian requires spiritual discipline. Human nature tries to forget hat is ugly and unpleasant. It prers Santa as the symbol of Christmas, the pastel bunny as the symbol f Easter, and the Cross simply as an rnament of jewelry.

But this is not the religion of Jesus Christ. The Christian faith sprang rom a historic life of humiliation, tern self-discipline, and sacrifice. Its mblems are a carpenter's bench, a rown of thorns, and a cross with lood on it. These represent the simle realities of life. They remind us hat our religion is not to coddle or latter us, but to give us strength to walk with our Blessed Lord.

That is why Lent is important, why it is so solemn, and why we hould avoid every self-indulgence. That is why our services are more requent and more penitential. Our Prayer Book states (p. li) that the Church requires "Such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

If you do not already have grace at table, begin now. If you do not already read the Bible daily, begin now. Your priest can suggest appropriate graces and some systematic reading of the Bible.

During this Lent let us renew and deepen our dedication to God through Jesus Christ. Let us reconsecrate to Him our gifts of mind as well as character—also our love and talents and possessions. Then the victorious message of Easter will be not only a promise for the future but a present reality in our lives.

The Very Rev. Harry W. Vere
Dean, Gethsemane Cathedral
Fargo, N.D.

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CHRISTIAN EDUCATION

FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

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Letters:

• **Two Responses**

Will you please clarify the questionable article "Change and Growth" in FINDINGS, November, 1960, particularly the second paragraph, column 2, page 8, under the heading "The Example of the Incarnation"? This states: "As for affirmation, again He did not come as a spectacularly different being. He was born of a woman. He came to us as Man —different yes, but different in degree, not in kind."

Taking this for what it says, it cannot be squared with the Creed, the Councils, or any of the Church's statements of the Faith. Nor does the context of the article as a whole help: indeed, it does just the opposite. The Incarnation is rightly headed as an example if our Lord be not a different being; or different in degree, but not in kind. But this is far from the statement in the Creed: that our Lord is "Very God of very God; Begotten, not made; Being of one substance with the Father"; and that it is our Lord "By whom all things were made." If this doesn't constitute a difference in kind as well as degree, what does it? None of these things can be said of any other man.

(The Rev.) Edward C. Lewis
Church of the Intercession
Stevens Point, Wisc.

EDITOR'S NOTE: Fr. Lewis' concern that the Church avoid a latter-day Arianism is surely well placed. The Church has always sought to maintain a middle ground between the heresies of Arianism and Docetism. The one reduces our Lord Jesus to a creature, however heavenly (Arianism). The other so exalts our Lord Christ's divinity that His real human nature disappears (Docetism).

The phrase "different in degree, not in kind" may well sound like a neo-Arian description of the nature of our Lord Jesus Christ, if pressed to its logical and theological limits. However we are certain that Fr. Amussen, in "Change and Growth," did not intend any heresy. Rather, he seems to have sought to remind us of the very humanity our Incarnate Lord shares with us. Indeed, it is this sharing of our nature "for us men and for our salvation" that forms a basis for the Christian's hope of salvation, a part in the life eternal and that eventual deification of mankind for which St. Athanasius so eloquently spoke in his book *Against the Arians* (c. Ar. ii 70).

As the following letter shows, not all our readers were deterred by the inexactness of language from appreciating the totality of Fr. Amussen's message.

* * *

I am writing regarding the artic "Change and Growth" by the Rev. Do ald S. Amussen.

I gave a report on this article to ou local Toastmistress Club. (I am edu cation chairman.) The message wa received with much enthusiasm and th members would like a copy of th article.

Do you suppose the *Reader's Diges* would want to print it? The articl seems to me to be one of wide in terest. . . .

As for our Toastmistress Club, w would like about twenty copies of th article—maybe more, if the cost is no too great.

Mary F. Whitemar
Walla Walla, Wash

QUESTIONS FOR READERS OF "THE TEACHER'S VOCATION"

"Evelyn Underhill threw open a door before which I had been standing all my life, longing to get through." Many of us have echoed these words of Bishop Barkway of St. Andrews, Scotland. For through her writings, Evelyn Underhill continues to hold open a door.

Miss Underhill was a convert to Christianity as an adult, a devout, practicing communicant of the Church of England, a clear-headed Christian mystic, and, to her numerous friends, a compassionate and practical counselor. She managed, somehow, to combine marriage and a home with the career of a writer and retreat leader.

The article on page 5, "The Teacher's Vocation," is an address first given by Miss Underhill in 1927. Although delivered in England over thirty years ago, her deep concern for the teacher in the classroom finds a resounding echo in our concern with the same calling today.

The questions below are intended to help teachers relate and apply the ideas in this article to Christian education as we know and work with it today. They can be used in a teachers' meeting or for private reflection, and they are obviously not the only questions to ask. The point is to think through and talk about how Evelyn Underhill's words apply to us, and any questions which help do this are relevant questions.

The article can also be used as a basis for discussion by parents or other adults interested in the Christian nurture of children.

* * *

1. What does Miss Underhill mean by, "A man's or woman's view of reality is the one really important thing about them"? Do you agree?

2. What does the author mean when she says, "For their sakes you are called upon to sanctify yourselves . . ."? How can a staff of teachers help one another do this?

3. Read the paragraph that begins, "What is feeding?" How can you feed your class?

4. The author says, ". . . where the Holy Spirit takes and uses any individual for the work of teaching souls, He will always bring their method nearer and nearer to this gentleness." What does this mean?

5. What does it mean to you when the author says, ". . . you have got to teach and encourage them [the children] to find spiritual food where they are—in the paths of common life, where most of their time is going to be spent"?

6. Read the sentence that begins, "If you ever let yourself think that the religious turnips and things which you chop up and administer . . . ." What are the implications of this statement? Do you agree with the author?

7. Why is praying for your pupils ". . . the most sacred part of the work to which you are called"? What does this mean to you as a teacher of young Christians?

An unforgettable analogy of the relationship involving God, the church school teacher, and children

The Teacher's Vocation

by Evelyn Underhill

WHEN I was in the North this year, I was present at some sheep-dog trials. That seems perhaps an odd subject to introduce . . . to teachers. But, after all, there is something analogous to the sheep-dog's vocation in the sort of work that Sunday-school teachers are trying to do. You are all trying to help the shepherds of souls to deal with the lambs and young sheep of the flock. For in all religious teaching, it is that pastoral and personal work with souls which matters; you have undertaken a little bit of pastoral work.

Now those sheep-dogs that afternoon gave me a much better address on the way in which pastoral work among souls should be done than I shall be able to give you. They were helping the shepherd to deal with a lot of very active sheep and lambs, to persuade them into the right pastures, to keep them from rushing down the wrong paths. And how did the successful dog do it? Not by barking, fuss, ostentatious authority, any kind of busy behaviour. The best dog that I saw never barked once; and he spent an astonishing amount of his time sitting perfectly still, looking at the shepherd. The communion of spirit between them was perfect. They worked as a unit. Neither of them seemed anxious or in a hurry. Neither was committed to a rigid plan; they were always content to wait. That dog was the docile and faithful agent of another mind. He used his whole intelligence and initiative, but always in obedience to his master's directive will; and was ever prompt at self-effacement. The little mountain sheep he had to deal with were amazingly tiresome, as expert in doubling and twisting and going the wrong way as any naughty little boy. The dog went steadily on with it; and his tail never ceased to wag.

Invisible Attachments

What did that mean? It meant that his relation to the shepherd was the centre of his life; and because of that, he enjoyed doing his job with the sheep, he did not bother about the trouble, nor get discouraged with the apparent results. The dog had transcended mere dogginess. His actions were dictated by something right beyond himself. He was the agent of the shepherd, working for a scheme which was not his own and the whole of which he could not grasp; and it was just that which was the source of the delightedness, the eagerness, and also the discipline with which he worked. But he would not have kept that peculiar and intimate relation unless he had sat down and looked at the shepherd a good deal.

Now it is much the same here, isn't it? Does not your work, as teachers, trainers of young people, if it is to be well and effectively done, ultimately stand or fall by the quality of your invisible attachments? For though it is work much bigger than ourselves, since the whole future of all the souls you touch is wrapped up in it; yet we all know that the strain, difficulty and discouragement of it are often great. It may have to be done in depressing and monotonous surroundings, and you can hardly help getting weary and mechanical unless you take it in the sheep-dog's spirit; that is, unless you make and keep your relation to God the most real and vivid factor in your life; letting all details of your work fall into place as a part of the landscape of which He is the governing and all-irradiating fact. A vivid and realistic faith in the Reality of God, an absolute hope in Him and in the ultimate triumph of His purpose for each soul—however unlikely it may sometimes seem—a burning love which ignores, or even welcomes, difficulties and discouragement: that is the only possible temper of soul in which such work as yours can be well done.

That means, of course, that only the supernatural virtues of faith, hope and charity can help you to train and to keep your pupils in the Christian life. We might retranslate these three words as Vision, Confidence and Generosity—the supreme qualities needed by those who work in souls. The sheep in the Bible image follow the shepherd. He goes first, and tries each bit of the way before they come to it. He looks ahead, knows where he is leading them: Vision. He is quite sure of

From *Collected Papers of Evelyn Underhill*, edited by Lucy Menzies. Copyright © 1946 by Longmans, Green and Co. Used by permission of the copyright owner. The address, and others by Miss Underhill, are available in *The Mount of Purification*, published by Longmans in 1960.

Perfect communion between sheep-dog and shepherd.

the way: Confidence. He adapts himself to their pace, gives himself without stint to their requirements: Generosity. And all who work under Him need these qualities too.

Vision, the Fruit of Prayer

What do we mean by this faith, this vision? Don't we mean simply spiritual realism: the seeing of all things in the spiritual light; seeing the whole world and all the men and women in it, all the children and young people who are your special care, only in their relation to God? . . . That is why Vision, the fruit of prayer, becomes a first duty of all teachers. Why we must give ourselves space, leisure and tranquility, to look as well as we can at God and His world of souls. A man's or woman's view of reality is the one really important thing about them. It enters into and conditions all we think, do and are. It colours all we can give to the world. And when we come to religion, which deals with the Reality of all realities; how transcendently important it is that our outlook should be large and free, yet humbly loving and creaturely, recognizing the depth as well as the width of our Christian faith! That means that our own secret and inward life towards God is an important part, in fact the most important part of the work we are called upon to do for Him; and that this secret life must have at its heart a spirit of adoring contemplation, the sort of prayer in which we turn towards God in and for Himself. Only so far as we are able to keep that attitude will we keep sufficient courage and eagerness to meet and conquer the disheartening aspects of our job.

What, then, is this job? Surely as Christians we must consider that it is to co-operate with God in rearing up certain souls which are to form cells of the Body of Christ. And the true object of this whole process is not merely the teaching, the training, the improvement or even the saving of those young and growing souls; excellent as all this may be. Your ideal is not just to make young people good citizens, or good Anglicans. That's not nearly good enough. The real object is the glory of God. *That* is the vision which is to stand ever before you as you go about your work. That sublime overruling aim, not any humanitarian end alone, is the true source of your confidence and generous self-giving. . . .

Quiet Certainty

It follows from all this that the most important thing for you is your vision, your sense, of that God whom your work must glorify. The richer, deeper, wider, truer your vision of Divine Reality the more real, rich and fruitful your work is going to be. You must feel the mysterious attraction of God, His loveli-

ss and wonder, if you are ever going—in however mple a way—to impart it to others. And the next ing you want, and want badly, is that spirit of con- lence which is the mainstay of hope. The quiet cer- inty that God's purpose will prevail in spite of ap- earances to the contrary; the loyal dog's conviction at sooner or later somehow those sheep *are* going to e got in.

Here perhaps the first thing is to get firmly into ur minds, that the only doer of all our work is always od Himself. You and I are simply small tools of ifferent kinds which He picks up and uses, and rough which the moulding and shaping of men's uls is done. Hence, however successful we may metimes seem to be, or however fruitless some of ur best efforts appear, there is nothing in that either flatter self-love or to induce despair. You were just e chisel or bit of sandpaper that happened to be suit- ble at that stage for that special bit of work. Someone lse may finish it later on. The boy, the girl, go away. erhaps you never see them again. God goes on with hem. Perhaps puts them aside for a time; perhaps akes another method, another tool.

How, then, are you going to think of the Power nd Love which thus takes and uses you? Surely in the leepest, richest, humblest, most loving and adoring way of which you are capable; refusing the lazy in- lination to rest in religious phrases, remembering the verplus of God's reality and glory beyond anything ur little minds can conceive. Such an awed sense of His greatness will not mean religious dreaminess or oftiness. It will make you better, not less efficient, eachers of simple things.

. . . . If you once allowed yourself to think that your immediate job was everything, and nothing lay beyond to give it meaning, you might soon give up in disgust, when petty worries and failures over- whelmed you. But if beyond that little bit of life you can glimpse the steadfast reality of God, and feel that same living and infinite reality penetrating and mould- ing all souls and working through you, then you gain new heart for going on. It is towards an ever greater sense of that Eternal Reality that you want to help your pupils' souls to grow. You want them to expand and become more and more what human life is really meant to be, to move on from an existence bound down to natural things and desires, into an existence that is controlled by spiritual needs and desires. But if you are to do that successfully, you must have and keep something of the vision that you are trying to impart.

So it is in and through your work, which some- times you may be tempted to look upon as mostly a matter of moral training, or of teaching the routine practice of the religious life, that your own secret spiritual life, your steadfastly held vision of God, your loving self-surrender as His tools, is going to justify itself and prove its quality. It will be the decisive factor in that which you give the children and the young people with whom you deal. For their sakes you are called upon to sanctify yourselves; and for the strengthening of this life you must use to the utmost all those channels, those aids, through which God comes to you. The rich and complex variety of read- ing, meditation, prayer and sacraments, the power of rightly used liturgic offices; these feed your minds and hearts with suitable suggestions and keep your thoughts and feelings within the atmosphere of God. By the balanced use of all these means you must go on and on, widening, deepening, enriching your con- cept of Him; gaining not so much a new as a renewed vision, which keeps and illuminates afresh all the ele- ments of your faith.

A Keen Eye on the Sheep

We have thought of the vision of God which you should try to keep and get in your work; but there is another side to your problem. The ideal sheep-dog is not always looking at the shepherd. He also keeps a very keen eye on the sheep. What about that? What is to be your vision of the children and young people to whom you are sent? Once again, nothing but the best is worth while. You need an outlook on human souls which shall regard each as a unique and living spirit infinitely dear to God; a child of the celestial nursery having a latent tendency to Him of a particular kind, which you have the chance of fostering and help- ing to grow. This, when we look round at the average members of a Sunday school or class, may seem an extreme way of putting things. Yet it is really the only possible way for you, as Christians, to regard your work. That complete confidence in God which is the fruit of a life of prayer brings with it a certain power of seeing all His children from the supernatural point of view; as little growing spirits whose angels stand before Him. The widespreading love and compassion which has no doubts or reserves—an intimate, generous belief in souls of all sorts and an infinite desire to help them to grow right—this is surely to love human crea- tures in the way in which God loves the world. That means keeping your eye all the time on the real, the spiritual creature; its possibilities, its innate need of God, its difficulties and weakness, yet its wonderful and touching beauty: a beauty so wonderful and touching that it could carry the values of the Incarna- tion. It means that you look upon your vocation mainly as a call to cherish and feed your pupils, help their growth towards holiness. In fact, wise *feeding* of the young and growing souls given into your care is, I suppose, the main part of your work.

What is feeding? It is bringing to a living, grow- ing and organic creature something from outside itself; which it can take in and digest and turn into part of its own substance, and so grow and maintain its energy. Feeding means gathering material and so pre- paring it that it suits the appetite, digestion and needs of each of those in your care. It will mean keeping in personal touch with all that is best and most living in religion; so that you may have plenty of fresh nourish- ing food to give, and not have to fall back on tinned stuff. It means that what you give in words, acts, sug- gestion or influence is of infinite importance, and no trouble is too much to get it right. That may involve giving up many of your private prejudices; always thinking of your pupils, rather than of your own point of view. It means an elastic hold upon everything ex- cept essentials; and also a very clear idea of those

essentials on which you must never lose your grasp.

Body and Spirit

The next point is that your classes do not consist of little angels, by any manner of means. They consist of human beings; who are bodies *and* spirits, whose physical being is the result of organic evolution, and who have got to live in a world which is material and spiritual both at once. Our Lord did not say to St. Peter: "Instruct My angels." He said: "Feed My sheep . . . feed My lambs"; a much more rough-and-ready, homely, earthly sort of job. What are these sheep and lambs? They are units, consisting, as we say, of soul and body; but of soul and body so closely locked together that we cannot safely think of one without the other, or disregard the fact that they are profoundly influencing one another all the time. So, though you must never look upon your job as merely humanitarian and ethical; still less must you look on it as purely spiritual, quite unconnected with outward bodily life. Certainly it often seems as though the body pulls one way and the soul another way. The animal and the spiritual creature have conflicting interests and desires. But it is your business to try to resolve that conflict; to help those in your charge, as we say, to sublimate the great animal instincts and desires. No believer in an incarnational religion, who is called upon to deal with souls, can afford for one minute to disregard the bodily life with all its opportunities and dangers. . . . That is the material handed out to you, which you must help to grow up towards God; and that too is the sort of creatures you are yourselves. Look those facts squarely in the face, and be ready for their often disconcerting results. Do not allow yourselves to dwell in a spiritual dreamland remote from actual life, or sink to the merely naturalistic view of our strangely compounded human personality which psychology invites us to accept. Psychology is a splendid servant for those who work in souls; but a very bad master. We have to keep it in its place.

Delphiniums or Carrots?

What next? Having this general vision of those in your care, as being at once, so to speak, the children of the natural world and the children of the spiritual world, living in time yet with a capacity for eternity; what are you to think of first? Surely you should think first: Here is, not a childish soul for me to squeeze into the Anglican mould, but a living, growing thing, which has a certain implanted tendency and should grow up to a certain fulfilment. And I can help that process if I faithfully bring to bear my intelligence as well as my love. So, what kind of creature is it? What is its type? No use treating it as a delphinium if, as a mater of fact, it is a baby carrot. The differences in souls are innumerable; and some of what the old writers called discernment of spirits is an absolute essential to you, if you are to avoid mortifying and even dangerous mistakes with your pupils. Each child who comes really into touch with you, represents an opportunity to train, to educate, to help to produce and make effective another labourer for th vineyard; and in giving such training you must co sider the type of each. In dealing with boys and girl wise parents and teachers have in their minds the ide man or woman they want to help them to be. Not rigid type, but a sort of classic standard of well-bein and general rightness; within which each human typ can fulfil itself. The educator who is able to hold o to the pattern while treating each separate child o its own lines is the one who succeeds in making me and women who are of value to the society in whic they are placed.

Don't you think the same is true in your work? Side by side with each particular pupil, who may b willing and responsible, or may be tiresome, dull, difficult and selfish, stands the Christian universal, th all-inclusive model, towards which you have the privilege of helping that particular child to grow. You ar taking part in the Church's great job, the sublimatio of human nature, the production of Christ-likeness i different ways and degrees in human creatures of al sorts and different types; or rather the freeing of th channels along which grace can enter and effect this transformation, this growth in souls.

A Wondrous but Gradual Change

I suppose every one . . . knows what it is to see a soul that has got the Christian look; the peace and tranquillity of an engine which is running right instead of out of gear, the unmistakable radiance from within overwhelming the hardness and bitterness of a self-occupied spirit at odds with life. To see that is, I suppose, one of the most convincing and exhilarating experiences in the world; and you can prepare the way for it to happen. You will probably find, in so far as you have been able to do this, that it was not your careful teaching, discipline and training which made possible this wondrous change. It is far more likely to have been some chance suggestion, some word which you hardly recalled, which began the work; a word that you were only able to say because of the faithfulness of your own life.

If we study the lives of great religious teachers—and that is a very fruitful sort of study for you—one thing we can hardly fail to learn from them is how gentle, gradual and patient is the way in which they do this work. The nearer those who teach religion are to God, the more they seem to share His long patience and compassionate, cherishing, unexacting attitude to men; and where the Holy Spirit takes and uses any individual for the work of teaching souls, He will always bring their method nearer and nearer to this gentleness. I don't pretend this sort of way of tackling your work will be easy. It requires indeed a perpetual death to self. Everyone here must have experience of the fact that teaching children and adolescents can be an intensely tiresome job. But perhaps it helps us if we remember that it is God Himself who comes to us, in and with even the most tiresome young creatures. That which His Spirit has given to them is in need of something which that same Spirit has given to us. Buried in each of those souls—sometimes not easy to discover—is a particular tendency; which, properly

stered, is going to make them useful to God. *You* ve got to find that tendency; help, support and feed What a responsibility, and what an honour!

If, then, from one point of view, your work means king your place by the side of the shepherd and aring as nearly as you can his outlook on the sheep; om another, it means taking your place by the side each of those different sheep, trying to share and nderstand their limited outlook, and thus humbly arning the way in which you can help them best. hile on the one hand you want to lead them deeper nd deeper into the wonderful joy and interestingness religion, make their lives as full and rich as ever you an; on the other hand you have got to teach and en- ourage them to find spiritual food where they are— n the paths of common life, where most of their time going to be spent. I think it is because young people re not taught more to find God here, recognize Him in rdinary life, that many fail to find Him at all. There- ore you must teach your little flock to find the food f their souls as they go along the highroad. You must rst find it there yourself, and then teach them to take . If you ever let yourself think that the religious urnips and things which you chop up and administer n the Sunday school or class are the only spiritual ood of the flock, and God only feeds them in that articular way; then, under the exacting and largely rreligious conditions of modern life, you are going o make a very bad job of their training and nourish- nent, and must not be surprised if a lot of them vander away and look elsewhere for food. They ought o learn from you to get as much of the heavenly food f Eternal Life from nibbling the ordinary grass on the dge of the road, as they do from the special feeding f the Church. You want them to find there the savour nd presence of God; because you know as a matter f fact that He is in those daily events, joys and pains f their lives. Therefore you should make it your usiness to turn those ordinary things of life into spiritual food for the souls you teach.

He Can and Will Come

Most of the children who are committed to you will grow up to busy, driven lives. They look forward to incessant work, among concrete responsibilities, anxieties and interests. They are not going to be people with special powers of spiritual devotion, able to use long periods of prayer, even if they had time for them. Hence it is very important to make them realize now that the Christian communion with God takes many different forms; that there is no outward act, no kind of work, no drudgery, joy, suffering, which cannot be turned into a means of intercourse, a virtual prayer, provided it is accepted from the hand of God in a spirit of love; that He can and will come to them incessantly in the tram and the office, the shop, the factory, the home; perpetually offering something which, faithfully accepted, will become real food for their souls. It is your greatest privilege to teach your children to recognize this. Teach them the fact of God's mysterious nearness, and of His constant sheltering, moulding, strengthening, feeding Presence with each separate life.

And last, what about the sacred privilege and duty which is yours, of serving your pupils in purely spiritual ways? Here we are touching the fringe of mysteries which lie right beyond us: the way in which one human spirit can by its love and prayer touch and change another human spirit; can lift a soul into the atmosphere of God.

God's creative and transforming action does not seem to work upon human life as something separate from the souls of men and women. It mostly works in and through the souls of men and women; and you offered yourself for this purpose when you undertook pastoral work. As He uses our bodies and minds, acts through them to transform and to improve the physical world—so He uses our spirits for His saving and creative work. Therefore your secret inner life, your dedicated will and love, your prayers, your renunciations, may be the instruments through which the growing souls of your pupils are helped best. Perhaps the most real and enduring of the work you do for them will be that which you do in the hiddenness of your soul. It is a living tool, which works in the world of prayer. It can be a genuine distributing centre of God's creative power. Hence each time you take one of these children into your prayer, you are accepting unconditionally a direct piece of spiritual work. Again, what an honour and what a responsibility! Does it not then become your first duty to keep your own inner life strong and healthy; in order that it may be able to do this, the most sacred part of the work to which you are called?

Only as we take our place beside our children and try to share and understand their limited outlook can we learn how best to help them.

From *The People Were in Expectation* as produced at Immanuel Church, Wilmington, Del

Five Effective Chancel Dramas

by Margot Farrar

THE church was dark except for the brightly lighted chancel. The congregation sat in expectant silence; they had come to St. Athanasius' Church, Los Angeles, on Palm Sunday evening to witness Harold Bassage's drama-service, *On the Eve of Holy Week.*

The participants entered the chancel and, as they read, the mighty events of Holy Week were recalled. Auditors as well as actors became pilgrims on the dusty streets of Jerusalem, feeling the excitement and tension in that city after Christ's triumphal entry. We stood outside the Upper Room and saw Pilate bend to the demands of the angry mob crying "Crucify Him! Crucify Him!" We stood beneath the Cross and felt emptiness and shame as Christ was laid in the tomb. Then, as the strains of "The strife is o'er" sounded on the organ, we shared the young shepherd's growing awareness that Calvary meant not defeat but triumph and Resurrection:

> "In him was God's creative power—
> Power that endures—
> In him was love—the love of Very God—
> The Love that blasts of human infamy
> Can never weaken or destroy."

ffect on Cast and Congregation

What had brought about this response? From my oint of view as director I would say there were two nportant contributions to the dramatic impact of the ervice. First, Dr. Bassage's clear, forceful style; his noughtful use of hymns, chants, collects, and Scripure; and his deep insight into the problems facing Christians today. The second factor was the dedicaion of the cast. They realized from the start that this rama could become a meaningful experience for hemselves and for the congregation. The usual inruments of dramatic presentations were absent. We sed no scenery, props, or costumes; we achieved our nds without numerous rehearsals.

These conclusions are based on more than our resentation of *On the Eve of Holy Week* at St. Athaasius' Church. Last summer I moved to another parish –St. Thomas' in Hollywood. The Rev. William B. Key, Rector, is interested in the use of chancel drama as a eaching medium, and he asked me to direct Dr. Bassage's Advent drama-service, *The People Were in Expectation.*

In this production I found the same dedication in nembers of the cast and the same strength in Dr. Bassage's work. We presented the service on the First Sunday in Advent last year. Like the cast, the congregation was gripped by the truth and power of this straightforward drama. It begins with the rector, speakers, and choir reading collects, Scripture, and hymns for Advent. Suddenly the Inquirer, who rises from his place in the congregation, interrupts with this challenge: "I have never understood at all those words that say that Christ will come again to judge mankind!"

Immediately the drama gains intensity; the Inquirer learns that he is under judgment *now:*

"All that all of us have added to Divine creation will be caught together in one final, total, living fact: that total fact will be eternal judgment of Almighty God."

The Inquirer learns that by penitence and grace he can make ready for the coming of Christ. At last he kneels at the altar rail to make this preparation, saying the General Confession.

The effectiveness of the drama was shown in the comments of the congregation as they came out of the church: "We felt the Inquirer was speaking for us," was the most frequent observation. Others said: "He asked the questions I would ask about final judgment," or "He spoke for me when he said he was not ready for Christ's coming now." "I'm going to try to make Advent a turning point in my life," from still another. Another member of the congregation admitted that he, like the Inquirer, had not loved or listened, or had not cared enough. He, too, was "earthbound—sold to things!"

This deep involvement of the congregation has real teaching value—as was quite evident in the reception of both dramas.

Other Bassage Plays

In addition to *On the Eve of Holy Week* and *The People Were in Expectation,* Dr. Bassage's cycle includes three other chancel dramas. All five are sponsored by the Adult, Youth, and Children's Divisions of the National Council's Department of Christian Education and are published by The Seabury Press, Greenwich, Conn.

Light of the World, a dialogue sermon for the Epiphany Season, is especially adaptable for presentation by college or youth groups. It is basically a conversation between the Young Man and the Minister as they seek an answer to the question of whether man can find a light to direct his pathway. Indeed, is there a light, or is there only darkness? The Young Man speaks for a cynical world, the Minister and choir for the Church.

Turn Unto the Lord is a short drama designed to precede the Litany and Penitential Office on Ash Wednesday. From the speaking of our Lord's call, *"Repent:* for the kingdom of heaven is at hand," to His words on the Cross, "Father, forgive them!," the drama deals with Christ's ministry in terms of repentance and forgiveness. This is a drama which, the author suggests, should be presented with "starkly disciplined restraint and dignity."

Ambassador of Fire, last of the five, was written for Whitsuntide, but since it deals with the life and work of St. Paul, it is equally appropriate for presentation on the Feast of the Conversion of St. Paul, January 25. In a letter to the editor of FINDINGS, Mildred Pierce expressed her impressions of a presentation of this drama which she attended at St. Andrew's Church, San Bruno, Calif.:

"As the choir sang, 'Come Holy Ghost, our souls inspire,' young people emerged from the congregation and took their places in the chancel, to speak in unison the opening lines. . . . I was extremely impressed with the work of these young people, ranging in age from twelve to sixteen. They carried the roles with poise, sincerity, and understanding. One might think the group was highly trained, but the rector informed me that they had rehearsed together only four times, and that he had produced this work in other churches most effectively."

Real Answers to Real Questions

All these drama-services call for very simple arrangements. Cassocks serve as the only costume. All parts may either be read or spoken from memory. Either adults or young people may present the drama-services, and the players may sit in various parts of the church. Each parish and mission will enjoy adapting the plays to its own capabilities.

In my opinion, Dr. Bassage's drama-services fill a real need in the Church. He poses questions that are significant to people today, and he answers them with theology and faith. His chancel plays are contemporary even though their roots are in the medieval dramas of the Church. They are a potent antidote to the religious illiteracy of our times and to the pseudo-religious drama of popular commercial films. The five drama-services are a ready means by which to come to a better understanding of the seasons of the Church Year and of their importance in the teaching of the Church.

Holy Week Pilgrimage

by Sally Windham and Dona Faiks

THE problem was familiar and important: How to help the children of our parish find the true meaning of Good Friday.

For years at St. Mark's Church, in Houston, Tex., we provided what amounted to baby-sitting facilities to parents attending the Good Friday service; and in the church school we confined ourselves to giving children a variety of filmstrips and handcraft projects related in a vague way to the Passion and Easter. These efforts were far from satisfactory; we wanted a program that would catch the interest of the children and make Holy Week and Good Friday the important events they should be for youngsters.

Drawing on a knowledge of early Christian practices, the supervising staff of St. Mark's church school came up with a brand new idea. They suggested that a Good Friday Pilgrimage, patterned after those held in the Holy Land, might solve the problem. The idea was discussed with the teachers and accepted wholeheartedly. We hoped that our children would not only take part in the pilgrimage, but that they would, in large measure, create it.

Six Stations

For our pilgrimage, we decided to depict in tableau form six major events from Holy Week: (1) the Palm Sunday entry into Jerusalem, (2) the Cleansing of the Temple, (3) the Last Supper, (4) the Agony in the Garden, (5) the Crucifixion, and (6) the Tomb.

With the scenes picked out, our next step was to coordinate all class lessons from kindergarten through sixth grade for the Sundays in the Lenten Season. Lessons were planned so that all classes would study a Holy Week event each Sunday, and after a study period, spend the remainder of the session working on handcraft projects for the pilgrimage.

With Holy Week the theme for class sessions, and handcraft activities introduced, plans gained momentum. Scenery for the tableaux was designed, built, and painted; costumes were made, props constructed, and lighting arranged. From the youngest kindergartner busy making paper flowers, to the oldest junior-high student rehearsing his role in a tableau, every child in our church school took an active part in preparing the pilgrimage.

A script, "The Story of Holy Week," was written, mimeographed, and made up in booklet form. This script contained the stories of the six events to be shown, with a short prayer following each story. Six narrators from junior-high classes were to tell the stories as the pilgrimage progressed from room to room, and copies were made to be given to the "pilgrims" to take home.

On Maundy Thursday the six scenes were set up, each in a separate room, and after Maundy Thursday Communion service, we held our dress rehearsal.

Good Friday

At noon on Good Friday our pilgrimage began. When the children arrived, they were taken in small groups to a room where they were shown slides depicting Holy Week. This set the mood for what was to follow. Then the group, accompanied by a teacher, moved on to visit the first of the six scenes—the tableau of Palm Sunday. This showed Jesus, seated on a donkey (a plywood one!) surrounded by His disciples and townspeople. Flowers were scattered on the floor, and actors carried palm leaves. From this room, the pilgrims progressed to another, where the scene showed the Cleansing of the Temple: Jesus standing behind the overturned table, the coins on the floor, two worshipers whispering in the background, and three astonished merchants nearby.

Next came the tableau of the Last Supper. Jesus held aloft the chalice, His twelve disciples sat on cushions placed on the floor. From this scene the pilgrims were led to the Garden where Jesus prayed alone, His friends asleep, while Judas and the soldier approached stealthily in the rear.

The Crucifixion showed the empty cross against a dark and stormy sky. Mary, mother of Jesus, Mary Magdalene, and others knelt at the foot of the cross; a Roman soldier watched at one side.

The scene of the Tomb had been set up in the chapel, and before the children left the tableau of the Crucifixion, the narrator told them, "This may seem like the end for Jesus and all who believed in Him. But go from here to the chapel, and you will understand that this was not the end, but that something wonderful was yet to come." When they reached the chapel and saw the Tomb with the rock set before the door, the young pilgrims were told that on Easter morning the stone would be rolled away and the joy of the Resurrection celebrated. In this way the children did not leave the pilgrimage with the idea of a dead Saviour. (The stone actually *was* rolled away on Easter morning.)

As each group of children completed the pilgrimage, they were taken to a handcraft room where they decorated the covers of the booklets containing the story of their pilgrimage until their parents came to call for them.

An Annual Event

In the past, only about thirty children needed care while their parents went into the church for the Good Friday service. To our surprise and delight we welcomed over four hundred to our pilgrimage! Many of these children came from churches of other denominations, probably as the result of advance publicity given in the local paper and in the church bulletin.

The first Good Friday pilgrimage was amazingly successful, and it is now an annual event at St. Mark's. It accomplishes what had once seemed difficult—it gives the children of our parish an understanding of Good Friday they have never had before. As the events of Holy Week are discussed in class, as scenery is built and parts are rehearsed, tangible meaning is given to the story as it unfolds for the children. In addition, and by way of a dividend, planning the pilgrimage leads to a knowledge of habits and customs prevalent in Palestine at the time of Jesus' life on earth.

To all who are concerned with it, the Good Friday pilgrimage at St. Mark's brings new knowledge and growth, and an added dimension in Christian experience.

Production Notes

Given below are a few production notes on the sets used in our Holy Week pilgrimage.

Bulkton, a heavy fiber paper, was used for all background panels and for many other parts of the scenery. It comes in rolls 12 yards long by 107 inches wide, and in long, 4-inch-square boxes. Water-based paints are best for it as they do not soak through. We used a power saw to cut the rolls into desired widths, and, for further ease in handling, we cut these widths into sections and reinforced them on the edges with 1-inch masking tape. Masking tape was also used to attach the bulkton to walls, both during painting operations and for the actual installation.

The Entry into Jerusalem. We used two walls of the room for this scene. The background showed the city of Jerusalem in outline. A crooked cobblestone street in the foreground led to a gateway set across the corner. The gateway was cut from a large cardboard carton obtained from a local moving company, and had a door opening onto the general backdrop. On the flower-strewn path in the foreground stood a plywood donkey. Palm trees, made from paper and set in cans of sand, were placed beside the gate. Spring flowers, held upright in modeling clay, were placed along the walls of the scene.

The Cleansing of the Temple. This scene was a real test of the ingenuity of teacher and class since we wanted to achieve perspective. A backdrop, on which columns were painted, covered two walls. Other columns, made from bulkton and stapled to strips of wood, extended in the line of vision into the room itself. Natural light from the windows illuminated the scene. Corn and wisps of straw were scattered on the floor.

To achieve perspective, we taped the panel to the

wall with masking tape, and then arbitrarily chose a focal point off the paper approximately 2½ feet from the edge of the panel and even with the top. A long piece of string was tacked to this point. By moving the other end up or down and drawing lines along the taut string, we obtained the desired perspective. These lines designated the seams of the brick wall. Windows were drawn in perspective, too.

The Last Supper. The background was coral bulkton cut to cover one wall with a wide window. We outlined the window in chalk. A spotlight on Jesus holding the silver chalice from the chapel was augmented by the soft coral light coming through the bulkton-covered window. Candles were placed in the center of the mat that served as a table. A real loaf of bread was on the mat. The multicolored mat, the costumes, and the coral lighting made this one of the warmest and most favored scenes.

To make the mat, we tore construction paper of many colors into small pieces and pasted them on tag board. These sections were assembled on a large piece of oval cardboard to make one continuous mat. The five-year-olds made the small sections, a valuable contribution to the scenery.

The Garden of Gethsemane. This scene pictured the garden in bloom. A spotlight was focused on Jesus and His disciples. Bare tree limbs were set up and covered with flowers. Flowers, greenery, butterflies, and stars lined the unpainted black bulkton walls. A grass mat was borrowed to cover the floor.

Second-grade classes made butterflies from construction paper of various colors. A pattern of a large set of wings and a pattern of a smaller set were given to each child. They traced the two different wing patterns, cut them out, and rolled a 2-inch-square piece of construction paper to make the body. The three sections were put together with a paper clip. Antennae were made by cutting a 4-by-¼-inch piece of construction paper, curling it, and affixing it to the paper clip. The children made freehand designs on the wings with crayons.

The Crucifixion. The naked cross stood against a dark and stormy sky. The cross was made from the 4-inch bulkton boxes, cut to the desired length, with the horizontal section fitted into the upright section and taped in place. It was painted brown (by the fourth-graders) and placed in a Christmas tree stand.

In an otherwise dark room, a single spotlight illuminated the cross and cast a large shadow against the sky. Brown bedspreads over crushed newspapers formed the uneven ground. A piece of red linen and a crown of thorns lay at the foot of the cross. For the crown, we used morning glory vines woven into a circle of the desired thickness, with toothpicks placed in the vines to simulate thorns.

Bulkton was taped on three walls in the room chosen for this scene. A section of sky was painted pale yellow with white rays to frame the cross. Dark clouds were painted with swirling brush strokes of black, gray, violet, and dark blue. Effective clouds can be made by spraying with a household or garden spray gun, but this should be done in old clothes and in a place where the finely sprayed paint will do no harm. Low hills were brushed on below the clouds with brown paint.

The Tomb. The tomb was erected directly in front of the altar in the chapel. The opening was painted so that the stone could be cut out and removed on Easter morning. Three spotlights were used behind the set to illuminate the altar after the tomb was opened. Ivy and butterflies were taped to the backdrop.

To make the tomb, we cut gray bulkton into three sections to fit a wooden frame. Crude steps, a ledge, the tomb opening, and rocks were sketched in and painted. A large sponge was used to dab white, black, and dark-green paint over the entire surface of the backdrop. After painting, the bulkton was stapled to the wooden frame.

The ivy leaves for the backdrop were made by first- and second-graders, who cut out dark- and light-green leaves of different sizes from paper and pasted them together, back to back. The leaves were then fastened to lengths of brown wool, the largest leaf at the top, and then the next largest below it and so on. This gave the ivy strands a graduated effect.

The Last Supper

The Tomb

1961 Session of Training Program for Parish Assistants Announced

The fifth annual Training Program for Parish Assistants in Christian Education will be held at the Episcopal Theological School, Cambridge, Mass., from June 12 through August 31, 1961. Miss Phyllis Towner will again direct the session. The program, established in 1957, gives intensive, short-term training to men and women who are responsible for Christian education in parishes and missions but who have not had previous training for such work.

Typical Response

The wide appeal of the Training Program each summer is indicated by the registrations at last year's sessions, which were held at St. Margaret's House, Berkeley, Calif. The men and women who participated in the program came from eight states representing the North, East, South, and West. They had been recruited to serve a wide range of parishes and missions, parish day schools, and college work. Their previous occupations were as diverse as those found in other years: teacher, nurse, dental assistant, investment broker, receptionist, and clergyman. Several of the students were housewives who had left their husbands and children temporarily in order to prepare themselves for their new work in the Church.

Scope of the Program

The class sessions were both scholarly and "practical." Leaders were drawn from the staffs of St. Margaret's House, the Church Divinity School of the Pacific, the Department of Christian Education of the National Council, and from parishes in California, Texas, and Louisiana. Basic *ideas* of the Christian faith were gained from daily Bible study, in which attention was given to the contemporary relevance of our basic Christian doctrines. Basic *skills* in group work and in individual work with teachers and other parishioners were gained from participation in a Parish Leaders' Institute and in sessions where the students made their own class plans and then tried them out on their fellows.

The Prayer Book and Church music were two popular and helpful "courses." "How to" training included work with young people and with adults: how to train and supervise church school teachers, how to analyze curriculum materials, and how to make lesson plans.

One of the most valuable features of the Training Program each year is the requirement that each student's rector be present for one week. This permits several conferences between student and clergyman. Conferences are also held with the director, Miss Towner. A close working relationship betwen rector and assistant is often achieved, an association which might be impossible in the midst of parish life.

Value of the Program

The value of the Training Program may be judged by what Mrs. George L. Barry, Parish Assistant at Trinity Church, San Jose, Calif., reports it has meant to her, to her family, and to her parish.

"What was accomplished in twelve weeks cannot be fully measured or described. We learned much by working together, studying together, playing together, and worshiping together.

"I am beginning to make use of the skills and techniques I acquired, and find them most effective in the training sessions for teachers. The teachers are cooperative and eager to learn new methods and skills in their jobs, and by their enthusiasm I am encouraged to greater efforts.

"I have also discovered that the encouragement I received to use my own talents (of which I was firmly convinced I had none) has enabled me to help in freeing the talents of others in my work of adult education. This has served to provide new interests for more people within the parish.

"As I busy myself with the many things in the life of a parish assistant, I find that, daily, I am given the strength to deal with many problems, both in my parish and in my own household of five children (who range in age from eleven to eighteen). I rejoice in the fact that my family realizes the importance of the work to which I am committed; that the parish is backing the efforts to further this process of education; and that I find life more meaningful than ever before."

Program for 1961

Candidates for the 1961 session in Cambridge must be presently employed in parish work or have the assurance of a parish position upon the satisfactory completion of the course. Men or women twenty-five years of age or older are eligible. The cost for room, board, and tuition is $750. Some scholarship assistance is available. Further information about the Training Program for Parish Assistants should be addressed to Miss Phyllis Towner, 28 Havemeyer Place, Greenwich, Conn. A descriptive leaflet is available free upon request.

World Youth Projects

IN MANY areas of the world today, especially in territories where more than one religious faith is strong, persons who witness for Christ must do so at great personal cost and sacrifice.

For a number of years young Christians in many parts of the world have undertaken to help other young Christians strengthen their witness. World Youth Projects enables this kind of mutual strengthening to take place—between nations, between racial and cultural groups, between different churches. World Youth Projects is sponsored jointly by the youth departments of the World Council of Churches and the World Council of Christian Education and Sunday School Association. World Youth Projects has served time and time again as a vital link through which separated brethren have proclaimed their oneness in Christ.

The 1961 Youth Offering will allow Episcopal Young Churchmen to share in this ministry for the first time. It will give them the opportunity to express their own faith through gifts to young people who are seeking to find and to serve the Lord in difficult situations in East Germany, Austria, Turkey, and the United States. A description of each of the five projects approved by our National Council is given below.

East Germany

The Church in East Germany is in its twenty-eighth year of persecution in modern times. In the early 1930's the National Socialist tyranny of Hitler's regime forced Church leaders out of office and threw hundreds of courageous and outspoken pastors into prison. The war drained off many more into the armed forces, some of whom never came back. Almost all the Church's property was damaged or destroyed.

In recent years the Communist regime in East Germany has opposed the authority and work of the Church with ever-increasing severity. The state claims all youth for itself; it has attempted to replace Christian Baptism with a name-giving ceremony. The state also seeks to replace Confirmation with a ceremony of dedication to the state followed by participation in the Party, work groups, and other mass organizations. Young people who choose to be confirmed separate themselves from others their own age and make a testimony of faith that determines quite clearly the kind of future persecution they must endure.

The Church desperately needs more trained workers to work with young people, to work with them especially at two key points of decision. The ten- to fifteen-year-olds must decide for or against the state, for or against Jesus Christ. Those who are in the teen years must make vocational choices which will still allow some scope for Christian witness. If the Church does not support the youth of East Germany in these decisions, they are indeed alone.

Needed Immediately: $1,500 for training lay youth workers.

Austria

For centuries after the Reformation, Protestants in Austria endured persecution and suffered exile. They have therefore always been a minor but persistently faithful religious segment of society. In the early years of the twentieth century, their members rose to three hundred thousand. At the end of World War II the vast inpouring of refugees from neighboring countries swelled this number to well over four hundred thousand. Never wealthy, the Church has been hard put to minister to such suddenly increased numbers, and especially to the growing numbers of young people.

In addition to the Protestant and Roman Catholic Churches in Austria, there is the Old Catholic Church. The Old Catholic Church is one which broke with the Roman Catholic Church in the nineteenth century, refusing to acknowledge the infallibility of the pope. Now independent, it is very similar to our own Anglican Communion.

The Old Catholic Parish of Vienna West, which was completely destroyed during the war, has been rebuilt by its membership. Part of its new parish house is to be a youth center which, when finished, will serve both Old Catholic and Protestant youths. It will be the only center of its kind in the whole city of Vienna. The young people themselves are helping to finance this important undertaking, but their resources are very limited.

In one parish, five hundred.

Needed Immediately: $750 to finish and to furnish this youth center for Old Catholics and Protestants in Vienna.

Turkey

Christians in Turkey number less than 1 per cent of the total population. While the state is officially secular, the majority of the people are Moslems.

The Greek Orthodox Church has had a long and glorious history in this area. Here were held the great ecumenical councils of the fourth and fifth centuries. But here, too, Moslems have been the agents of intense persecution of the Christian Church.

Today there are only ninety-five thousand Orthodox Christians in Istanbul. The Church carries on vigorous youth programs through youth centers distributed throughout the city and neighboring islands. Not all of these centers have full-time workers. One of the larger ones, in the Kurtulus district, is desperately in need of a director if it is to fulfill its mission with and for youth in that area. However, the center, being over seventy years old, has had to undergo major renovation and repair. This work, costing far more than estimated, will delay completion of the plan for a full-time director unless the salary for such a worker can be taken care of through World Youth Projects.

Needed Immediately: $1,000 for salary of a full-time youth director for the youth center in the District of Kurtulus.

Indian Americans

America's four hundred thousand Indians live in every state of the Union from Florida to Alaska. Many of them are part of the mainstream of life in the United States.

There are other Indian Americans, however, who are isolated, and it is for these that assistance is requested through World Youth Projects. Scholarships to summer camps and conferences are needed for teenagers who must make the difficult transition from life among Indians on tribal lands to life among those who have a different culture, different values, and sometimes even a different language.

The Indian American population is increasing. One hundred years ago, sixty-five hundred Navaho shepherds took up life on an arid reservation in the southwestern part of the country. Today there are eighty-five thousand Navahos on the same land. Experts say that even if the land were developed to its fullest, it would support only half that number. A band of Chippewas who live near the Canadian border has increased 600 per cent in the past sixty years. Poor land, erosion, and overgrazing have impoverished these Indians and are causing young people to leave the reservations. They need help for the inevitable adjustments to the new life confronting them.

For some of these young Indians who have associated almost exclusively with other Indians in government schools, the opportunity to attend a Christian summer camp will be their first experience in non-Indian society. It is important that their first experiences be among friendly people and that the Christian context provide strength against the times when pressures become too much for them and they are tempted to return to tribal rites and deities.

Sending Indian young people to summer camp is one way to introduce them to the kind of life they will be living when they leave school, but it serves another equally valuable purpose. Young people who are not themselves Indians often do not realize the plight of their Indian neighbors. The experience of living together in summer camps has opened the eyes of these young Christians to the richness of the Indian heritage and has given them a better understanding of the pressures and tensions that Indians must meet.

Needed Immediately: $500 for summer camp scholarships for Indian Americans.

Drug Addicts

For over a decade, the East Harlem Protestant Parish of New York City has been carrying on a unique ministry to people in one of the most depressed inner-city areas in the country. In the past three years the parish has been expanding its ministry to drug addicts, many of whom are teenagers. In 1959 over five hundred new persons came to the parish for help with their drug addiction problems.

What started as the work of a few individuals has become the concern of the whole parish. The parish program in this field is threefold: (1) to help addicts overcome their addiction; (2) to bear witness to the community and to the world that the Christian Church is concerned about people, including the handicapped and the afflicted; (3) to carry on a continuous program of education in the facts and dangers of narcotic addiction. Such education is now directed particularly toward the youth of East Harlem and to the families and friends of addicts.

Such a program requires a large and dedicated staff. And yet the Church cannot be content to minister only to those who come to it, especially in a section where drug addiction is rampant. A worker is needed to seek out boys and girls who are addicts but who have not sought help. His job would be to find them and follow through their whole treatment procedure. This means visits to the hospital, calling in homes, and helping families to understand; it means planning for rehabilitation upon release from the hospital and remaining in contact during the early months of readjustment. The sum asked for is not large, but it will serve as a mighty witness of the concern of other Christian young people for their brethren in particular need.

Needed Immediately: $500 toward the salary of a man to work with teenage drug addicts in the East Harlem Protestant Parish.

Episcopal Youth Offering

The 1961 Episcopal Youth Offering for these World Youth Projects may be received any time during the 1961 calendar year. Receipts should be designated as "1961 Episcopal Youth Offering" and forwarded through the usual parish and diocesan channels. Or checks payable to Lindley M. Franklin, Jr., Treasurer, and marked "E.Y.O." should be mailed to the National Council, 281 Park Avenue South, New York 10, N.Y.

Sight and Sound

by John G. Harrell

Filmstrip Reviews

No East or West

Produced by the Youth Division, National Council of the Protestant Episcopal Church, color, 69 frames, script. Available from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N.Y.), $1.00 (price will vary for non-Episcopal parishes, who may purchase the filmstrip from their national headquarters).

Behind the many national programs designated by initials are unexpected flesh-and-blood activities which are challenging and compelling. Such a program is the I.C.Y.E., which stands for International Christian Youth Exchange. This is an international, interdenominational, Church-sponsored program for high-school students who exchange homes for a year of schooling and becoming intimately acquainted with another culture. The program also provides for host families who would like to have a foreign student in their homes for a year.

Episcopalians are very much involved in the I.C.Y.E., and the story of their involvement is told in this filmstrip through photographs taken by the exchangees and excerpts from their letters. It has immediate impact and should be shown to both high-school students and their parents.

The World in a Word

Friendship Press (475 Riverside Drive, New York 27, N.Y.), color, 54 frames, script and guide. $6.00.

Primarily a filmstrip is something to look at. Of only secondary importance are the words of the script.

Such an elementary observation may be news to some producers. Many filmstrips reverse the situation—they make little sense apart from the narration or record, but their narrations or records often make perfect sense taken alone.

A brilliant exception is *The World in a Word*. Despite the fact that it is intended to clarify a word, it manages a wedding of text and pictorial interpretation which is about perfect. In terms of style, the nearest thing to it is *This Sustaining Bread*. (See FINDINGS, March, 1960.)

Like *Bread*, this filmstrip deals with an idea, in this case the meaning of *ecumenical*. Historically accurate in its perspective, theologically sound in its interpretations, and compelling in its breath of understanding, *The World in a Word* should be dealt with throughout the Church.

Study groups, church school classes, and confirmation classes provide appropriate opportunities for utilizing this fine filmstrip, which is intended for teenage and adult audiences.

"Great Stories from the Old Testament" and "Great Stories from the New Testament"

Encyclopaedia Britannica Films (202 E. 44th St., New York 17, N.Y.), color, reading scripts. Eight filmstrips in each series. Individual filmstrips, $6.00; each series, $48.00.

These filmstrips may be exactly what you have been looking for. Certainly there is much to commend them.

First of all, the series has a comprehensive point of view encompassing the whole Bible. The producers have not become enchanted with less significant episodes of the "best-seller" variety. On the other hand, however, there are assumptions behind minor emphases which are open to criticism.

The art is difficult to assess. Even without definite knowledge, one would suspect its European origin. (It is Dutch.) It has the same hazy blue quality we saw in *The Life of Jesus*, Parts I and II (FINDINGS, September, 1960). The outlines are bold, but more often than not they leave Christ a vague and pusillanimous figure. Still, the art is modern, possibly too modern for many people, and it is also graphic, especially in torture scenes.

Personally, I am left feeling that Christ has a vacant look, a too great detachment from this world of events, including his own scourging, to be the Christ of orthodox Christianity.

Perhaps we are splitting hairs. While I suspect that this is a Protestant American edition of a Roman Catholic European series, it does have, in the reading script, the Protestant scholarship of Professor Walter J. Harrelson of the University of Chicago Divinity School.

Despite my reservations, I still would recommend that these two series be investigated for possible use in particular circumstances. Individual titles are:

"Great Stories from the Old Testament"

The Story of Creation, 27 frames
The Story of Noah, 27 frames
The Story of Abraham and Joseph, 29 frames
The Story of Moses in Egypt, 25 frames
The Story of Moses in the Wilderness, 30 frames
The Story of Samuel and Saul, 30 frames
The Story of David and Solomon, 26 frames
The Story of the Prophets, 25 frames

"Great Stories from the New Testament"

The Story of the Nativity, 30 frames
Jesus Prepares His Work, 30 frames
The Teaching Ministry of Jesus, 30 frames
The Healing Ministry of Jesus, 28 frames
The Triumphal Entry and Last Supper, 30 frames
The Trial of Jesus, 33 frames
The Story of the Crucifixion, 29 frames
The Story of the Resurrection, 32 frames

The Hook

Friendship Press, black and white, 64 frames, script and guide. $6.00.

Increasingly, the Church is accepting its responsibility for study and action in the realm of Christian social relations, without falling into the earlier twentieth-century trap of a Social Gospel. New audio-visual materials which reflect the contemporary posture of the Church are sorely needed. *The Hook* is the latest attempt in this area.

After viewing this filmstrip, however, one might ask: "What's the point?" The purposes are stated in the guide: "The filmstrip was produced to help adults and youth: (1) become familiar with the basic facts about the narcotics traffic and addiction, (2) understand what addiction means to the persons afflicted and to society as a whole, (3) realize the responsibility of church and community in this situation and see some of the practical steps that may be taken, (4) develop a concern for addicts, ex-addicts, and potential addicts that will lead to positive action."

This filmstrip will have to be skillfully utilized if it is to meet these specifications. As it stands, one is left with the following impressions: Here is a new area for blue-nose moralism. If

ere is a concern for what addiction eans "to society as a whole," it is otivated by a desire for self-protec-on. Completely lacking in this film-rip is any genuine concern for addicts persons. The redemption they so sperately need and which Christians ay offer is hopelessly understated, id the information the filmstrip con-ins is so elemental it is probably al-ady known to most viewers. The facts hich shocked the filmstrip's author, id therefore appealed to her, are not e most significant which might have en presented.

Again, one says, "What's the point!"

ecord Reviews

lusic for Children

wo 33⅓ rpm records, boxed. Angel ecords 3582-B, $8.96.

The outstanding contemporary com-oser, Carl Orff, known to many for is "Carmina Burana," is interested in hildren's growth in musical expres-ion. His work with school children has een filmed. (See FINDINGS, June, 1960.) low there comes from Angel a re-ording of his educational work.

It is extremely difficult to describe he delightful, childlike rhythms and onal patterns which these European hildren have created, their play with ocal sounds and syllables, and the armonic schemes which Orff has made ossible through specially designed usical instruments.

In addition to the technically fine ecording and beautiful performances f the children, the important thing bout the album is its motivational uality. The listener is almost com-elled to sing along or tap out a coun-er rhythm with each composition.

Here is a recording for family use s well as for children's groups in the arish. Teachers of younger children who want to improve their rhythm and or speech choir methods should lso have the opportunity of studying his album.

Man's Family of Song

One 33⅓ rpm record and fourteen photographic reproductions, boxed. Epic 6LN3729, $3.98.

Someone at CBS had a bright idea. The idea consisted of the title of this album. Man's song is as universal as his needs, joys, and sorrows. This heme was notably expressed in Steichen's photographic exhibit, "The Family of Man." Unfortunately, the idea does not work out. At least not n this album. Universality implies unity, and unity is hard to find among the musical selections included here. They range from a powerful and polished rendition of "Ol' Man River" by Roy Hamilton, to Carl Sandburg droning "Careless Love" and Walter Huston nostalgically faking a rendition of "September Song." In between are "Danny Boy," "Aloha Oe," "O Tannebaum," and others.

The photographs enclosed in the album vary in quality and seem a weak echo of the Steichen collection.

It just may be possible, though, that a young adult group might be able to create an evening's program out of this material or that families may find that their several generations can speak to one another by means of this recording. Missionary implications should not altogether be dismissed.

* * *

Looking over the cumulative index to "Sight and Sound" published in December, 1960, one sees how recently we "discovered" recordings (reviews began in response to requests), and also the scope of those available. Having first explored the rich resources of recorded church music, we are now auditing speech records. The first two reviews follow.

Selected Poems of Kenneth Patchen—Read by Kenneth Patchen

One 33⅓ rpm record with album booklet. Folkways Record FL 9717, $5.95.

This is brutal poetry that tears into our superficial culture and the evilness of our society, laying bare our arrogance and destructiveness. The poetry is made tolerable by the perfection of its forms and the essential love and respect for man which underlies all its contempt for what is wrong.

These are not Sunday school poems. No doubt they would embarrass many adults. But Kenneth Patchen is an important voice in the English-speaking world, and the issues he raises are religious issues to which the Church must speak.

The album has the benefit of Patchen's own recitations, superbly delivered and faithfully recorded.

W. H. Auden Reading His Poems

One 33⅓ rpm record. Caedmon TC 1019, $5.95.

Included in Caedmon's outstanding series of author readings is this recording of the contemporary Christian poet, W. H. Auden. Typical of Auden's style of writing is his style of delivery: deceptively commonplace, apparently without nuance, and devoid of surprise. Still, under this cloak of everyday-ness lies the profound insight of a poet concerned with the nature of man, and his relationship with an everyday world, and a God who speaks in the stuff of common experience.

For the parish which is building a library of records as well as books for home use, this recording is a recommended purchase.

Book Review

Magic Shadows, The Story of the Origin of Motion Pictures

By Martin Quigley, Jr., Quigley Publishing Co., 1960. 191 pages, 23 illustrations. $4.50.

Perhaps the first time you became aware of the history of motion pictures was during the prologue of *This Is Cinerama.* In this amply illustrated and well-documented history originally published in 1948, one finds the fascinating story retold with far greater completeness. From the first attempts to represent motion pictorially, ten to thirty thousand years ago on the wall of the Font-de-Faune cave in Northern Spain, to the Vitaphone production of *The Jazz Singer* in 1927, when pictures not only moved but talked, the story evolves with the suspense inherent in any history of man's quest for what he knows to be a possible achievement.

An interesting sidelight is the prominent place of Protestant and Roman Catholic clergy in the development of the motion picture. Significantly, a key figure whose patents led to the business known today as Ansco was Hannibal Williston Goodwin, an Episcopal clergyman, whose interest in the field grew from presentations of "magic lantern entertainments" for his parish. In addition to his technical contributions to film, Goodwin may well be the father of audio-visual education in the Church.

The Rev. John G. Harrell

Teaching the Bible in Classroom and Church

by William Sydnor

Lent III, March 5, 1961

POSSIBLE SUBJECT: The Outstretched Hand

BASED ON: Esther 3:1—5:3 and the Collect

The story of how Esther saved her people throws vivid light on the meaning of the Collect for the day. In preparation for telling it, read the whole of the little Book of Esther so that you may catch the spirit and background of the story. Chapter 3 through Chapter 5, verse 3 is the applicable part of the story.

It is a great deal better to tell the story in an animated, interesting way than to read it. In preparation, read the passage several times. You have to be gripped by the Jews' forebodings over the impending massacre, by the king's absolute and unfeeling control over the life and death of all of his subjects, and by Queen Esther's tense and awful moment when she did not know if the king would stretch out his scepter to her. These elements are essential to the story. Other details may or may not contribute to the well-told tale. Everyone is different in this: details you use to advantage could make my telling of the same story quite dull. You must be the judge of what to include as you practice the story aloud.

After telling the story, you need do hardly more than say, "This ancient story helps me appreciate the Collect for this day, in which we pray, 'look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies. . . .'

Lent IV, March 12, 1961

POSSIBLE SUBJECT: Bread from Heaven

BASED ON: Exodus 16:2–15 and the Collect and Gospel

This is the middle Sunday in Lent. It is sometimes called "Refreshment Sunday"—partly because the Feeding of the Five Thousand is the appointed Gospel and partly because the day may be a little recess from the stern practices of Lenten observance. Perhaps the words in the Collect, "may mercifully be relieved" (Latin, "refreshed"), are the actual source of the name.

After the children of Israel had crossed the Red Sea and headed into the desolate Wilderness, they ran out of food. The story in Exodus 16:2–15 comes from this period. Read it as part of the heritage of a people who have an unshakable faith in God as their deliverer and provider. Notice that food is supplied a day at a time. In all probability the Lord's Prayer petition, "Give us this day our daily bread," had its roots here.

The people of God in our Lord's time had this event as part of their treasured memory. It is small wonder that a relationship was seen between the Feeding of the Five Thousand and the time in the Wilderness (John 6:31–35). And this intertwined inheritance helped the disciples and all who have followed in their steps to understand and interpret the meaning of the Lord's Supper, in which God strengthens and refreshes our souls.

Passion Sunday, March 19, 1961

POSSIBLE SUBJECT: The Scapegoat

BASED ON: Leviticus 16:21–22 and the Season

An expression which used to be current among children and even adults is, "I don't want to be the goat." It means, I don't want to take the blame or receive the punishment which should rightfully fall on others. The thought behind this expression very probably runs back to the religious ritual (described in Leviticus 16:21–22) of laying the sins of the people on the head of a goat and then driving him out of the camp to die in the wilderness.

Our wrongdoings have a way of making us outsiders. The girl who sneaks some cookies when she knows Mother is saving them for a party has built an invisible wall between herself and her mother. The boy who tries to back the car out of the garage without permission and scrapes the fender does not think of Father as a confidant any more. This is not only true between people; it is also true of men's relation to God.

The Day of Atonement ritual of driving a scapegoat into the wilderness was a dramatic symbol of taking away the sins of the people so that they could be at one with God again.

Of course a goat did not have the power to take away men's sin, so the Day of Atonement did not really accomplish its purpose. However, it did prepare men's thinking for the time when the prophet could say, the day will come when a special Servant of the Lord will bear our griefs, carry our sorrows, and make us whole by his punishment (Isa. 53:4–6). When our Lord came, He actually did just exactly this when He died on the Cross for us.

The big question is not how, but *why* did Jesus Christ take the punishment we deserve for our sins and so bring us back into a close relationship with God again? We get a hint of how through the analogy of the little boy who breaks a grouchy neighbor's window and is frightened over what is going to happen. In this black moment his older brother bravely walks up to the door, rings the bell, accepts the bawling out and the threats of punishment, says he is sorry the window was broken, and promises to pay for it himself.

But *why*? Because Jesus Christ loves us so much, and so completely sides with men in their sufferings and their sorrows (as stories from the Gospels make abundantly clear), that He can side with us in our sin and suffer its consequences for us.

earn Hymn 65, stanza 3. Much of
e meaning of the Cross is wrapped
o in these lines.

alm Sunday, March 26, 1961

OSSIBLE SUBJECT: Behold, Thy King!

ASED ON: Zechariah 9:9–12 and the
ay

Palm Sunday is recognized by all
s the day Jesus rode into Jerusalem
n a donkey fulfilling the ancient
rophecy, "Lo, your king comes to
ou . . . riding on an ass. . . ." The
ss and the palm branches suggest to
s that Jesus is acting out Zechariah's
rophecy of a humble and peaceful
ing. When we examine the prophet's
ords to which Jesus gives new life
Zech. 9:9–12) we find a great deal
nore.

The king is described in contra-
lictory terms which make it clear
hat only God's Chosen One could
e intended. Look at them. For a
ing to ride upon a donkey was a
ymbol of a peaceful nation, yet in
he same breath He is described as
ictorious. No one ever became vic-
orious on a school playground by
eing humble and meek. To be hum-
le and meek around a conference
able with other nations is not the
oad to victory. This linking of op-
posites describes the ways of God,
ot of men.

Or again, He will make peace be-
ween Ephraim (the Northern King-
dom) and Jerusalem (the Southern
Kingdom). The scattered people of
Israel will be together again. More-
over, it will be a time of the King's
universal rule. Can national pride
and universal sovereignty live to-
gether? No earthly king can achieve
this miracle, but God can.

How will the King do it? "He shall
command peace to the nations."
When men have the power to com-
mand, the result is not peace: only
God is able to use His absolute
power for peace.

Jesus rode into Jerusalem not as an
ancient, peaceful king of Judah but
rather as the King of kings. His
peaceful battle in the week ahead
seemed lost when He was crucified,
but when He rose from the dead
those who believed in Him knew He
had won.

Learn Hymn 64, stanza 5, and sing
it together.

"You Did Not So Learn Christ"

■ It is so easy to think that our Christian faith is mainly a matter of good conduct and rules; that learning Christ means learning good character traits, facts about Jesus and the virtues He possessed.

■ But the early Church is not saying this to us! Those first Christians speak not so much of facts as of fellowship, not of rules but of relationships. To have learned Christ does not mean to have learned facts about Jesus' life, but to have come into contact with God's living reality in such a way as to be changed.

■ Certainly we must know about Jesus, what Christian virtues are, where moral demands lie. But the way to stop coveting, complaining, gossiping, lying is not by accepting rules or reaching for high standards. The way to be changed is to find one's self as part of a faith community in Christ, and through this to discover a new relationship—that we are members one of another before God.

■ That puts everything in a different light. We do not follow rules for the sake of rules. If this were so, then when someone broke a rule he would only hurt himself. For us, the broken ethic hurts fellowship; the bad conduct injures the faith community. When we do this, we break faith with other Christians, and this means a broken relationship with fellow believers and with God.

■ For the Christian, being industrious, dealing honestly, being chaste, reflects our membership in Christ, and that is more than knowing who Jesus is or any rules of ethics. These reflect the reality of our common religious life, having come to our knees before the one thing we have in common with all men: our need for the living God.

■ To have learned Christ is to have learned our common need, to have learned that our membership is with all who stand judged by rules, and who are lifted into new life by the Spirit who makes Himself known wherever men gather in faith. To know Christ is to know each other, not at the level of mere respectability, but at this level of faith.

■ This is the kind of experience which lies at the heart of Christian family life, of the Christian Church: the experience that through membership one with another, God renews us and gives us the strength to be men.

From the Sunday bulletin of Christ Church, Greenwich, Conn.

Book Notes

Edited by Charles E. Batten

One Lord, One Church *(Youth Mission Study for 1961), by J. Robert Nelson. The Seabury Press edition of an Association Press "World Christian Book." 96 pages. Paper, $1.00*

This book is one of a series prepared under the general editorship of Bishop Stephen Neill. Originally published in 1958, it has been reprinted under the sponsorship of the Youth Division of National Council as the Youth Mission Study for 1961. There are six chapters. Chapter 1 delves into the New Testament understanding of the oneness of the Church. Chapter 2 distinguishes between diversity and division, between unity and uniformity. Chapters 3 and 4 are historical in cast, the former tracing the threats of schism and the efforts to heal the same from New Testament times through the nineteenth century, the latter covering the history of the "half century of rapid advance" from Edinburgh in 1910 through Evanston in 1954. Chapter 5 presents the dilemma of the often conflicting drives for truth and unity. It distinguishes between responsible and irresponsible impatience in approaches to unity and describes Church unions effected since 1910. The final chapter presents twelve vital questions facing the Church today.

A special study guide has been prepared to help young people dig into and discuss the key issues this little book presents. (It will be included with the Seabury Press edition of *One Lord, One Church* at no extra charge.) The study will help prepare Episcopal Young Churchmen for intelligent participation in the discussions that will be continuing in and through the Ecumenical Movement—both in 1961, a year of several significant ecumenical gatherings, and in the years to come. *(Virginia M. Harbour)*

God and History in the Old Testament, *by Harvey H. Guthrie, Jr. The Seabury Press, 1960. 179 pages. $4.25*

"This book represents an attempt to assess what the Old Testament is about." The author succeeds admirably by showing that the Old Testament is concerned more with what "would today be called a philosophy of history than with religion as currently understood in many quarters." His method is to demonstrate how the various types of Old Testament literature (narrative, law, prophetic and priestly writings, wisdom and apocalyptic materials) find their meaning in terms of his thesis. Since the living God is the chief character, there is a discussion of the Biblical conception of God and how He reveals Himself to men. There is a final chapter which relates the Old Testament to the New and to our present age. Dr. Guthrie has written an extremely helpful book. Many complex problems are handled with lucidity so that the reader is able to grasp them with real understanding. The volume is highly recommended to clergy and to others who wish really to see in a clear manner the purpose and ideas of the Old Testament and their meaning for today. An excellent book!

The Waste Makers, *by Vance Packard. David McKay Co., 1960. 340 pages. $4.50*

Illness presents us with three problems, whether it is suffered by human beings or human societies. The symptoms must be seen and described, a diagnosis must be made, and a treatment proposed. Vance Packard is a journalist with an extraordinary gift for focusing on things that matter—things that count with most of us. But when you have read and appreciated his books, you realize that they are powerful on the score of symptom description, but weak on diagnosis and prescription. This was the case with his *Hidden Persuaders* and his *Status Seekers*. It is true, alas, of *The Waste Makers*, too.

Put almost too bluntly, *The Waste Makers* shows most illuminatingly that we have reached a point in the growth of our amazing technological wealth production at which we have to go on consuming more and more goods, to keep up production and employment, or face depression and economic breakdown. Mr. Packard describes, with shocking details, how our business system tries to shore up increasing consumption by two means: (1) advertising to make gluttons to avoid glutting the market, "sock-o" selling to arouse more and more desire for material things, and (2) "planned obsolescence" in which producers build in a "death date" when goods will be sure to break down or wear out and need replacing.

It is our duty as members of the community to read, mark, learn, and inwardly digest what this book has to tell us. The title, like *Hidden Persuaders* and *Status Seekers*, will become a part of our language. But Packard's new book is a scolding tract only—merely moralistic—because he only cries for "character" and "self-discipline" without facing the basic issue of the system itself and its dependence upon scarcity to provide employment and purchasing power, *no matter how rich the nation becomes*. His neo-Puritanism is as unrealistic in our high productivity, prosperity era as the old Puritans' demand for thrift was realistic in an age of comparative scarcity when thrift was needed to help save the capital accumulation required to build tools and factories. John Kenneth Galbraith's *Affluent Society* is a non-moralistic analysis of our prosperity problem because it faces the issue of diagnosis and remedy, and proposes a taxation and fiscal plan for diverting some of our wealth to closing the gap between private opulence and public poverty. It is obvious that our character is being corrupted by this avalanche of material goods, but demanding that people be "good" without a social policy to fit the demand is futile. Galbraith is an expert, Packard a journalist, and that may be the difference. *(Joseph Fletcher)*

Being Married, *by Evelyn M. Duvall and Reuben Hill. Association Press, 1960. 440 pages. $4.95*

Marriage: East and West, *by David and Vera Mace. Doubleday & Company, 1959. 359 pages. $4.50*

If Two Are to Become One, *by DeWitt L. Miller. Brethren Press, 1960. 96 pages. Paper, $1.00*

The Biblical View of Sex and Marriage, *by Otto A. Piper. Charles Scribner's Sons, 1960. 239 pages. $3.95*

Both in content and method of presentation, these four volumes represent as varied approaches to marriage as one will usually find. They range from a competent pyscho-sociological statement on a very practical level, through a delightful and informative description of marriage and attendant customs in various oriental and occidental cultures, to a rather unsophisticated discussion of love and marriage for parish study groups, and finally to a theological statement based on conservative Biblical scholarship. The books are all helpful in their own areas, and the authors have all succeeded well in their purposes.

Undoubtedly, the best volume to put o the hands of young people consid- ng marriage, and by far the best for e priest or layman seeking to do pre- arital counseling, is *Being Married.* he subtitle does not overstate the ope of the volume: "The Science of appy Marriage... A Complete Course Decision-Making in Courtship, Mar- age, Parenthood." Those who have ed the authors' former volume, *When ou Marry*, which up until now has en the best book on the subject, will nd this one even better. The statistics, arts, and graphs are used construc- vely and creatively as a basis of data n which conclusions are drawn, and he photographs and drawings enhance he work through providing additional nsights and lightening a long text. Any erson interested in modern marriage ill be the poorer in his understand- ng if he misses this book, for it really peaks to the youth of our day and age, resenting interestingly and dramati- ally the decisions they must make and iving much data to help them in their hoices.

Dr. David Mace is Associate Pro- essor of Family Study at the Univer- ity of Pennsylvania and Chairman of he International Commission on Mar- iage Guidance. He and his wife have elped establish marriage clinics on ive continents. From a background of xtensive travel and study, they have written a volume to show how East and West have differed in marriage cus- toms and what each can learn from the other. The book, in addition to being informative, is a real joy to read, prin- cipally because of the illustrations from oriental fiction as well as from actual case studies.

If Two Are to Become One is an elective course for older youth and young adult groups in the "Faith for Life Series." Although there is nothing startlingly new in it, this study guide should prove helpful for an average youth group. The leader of a sophisti- cated group, however, had better be fortified with additional data from the good bibliography if he wishes to cope satisfactorily with many questions the young people should raise.

One of the standard volumes on mar- riage has been Professor Piper's *Chris- tian Interpretation of Sex*, published some twenty years ago. The present volume is based on the earlier work but has been so revised and rewritten that it supersedes it as a new study. It is a scholarly presentation of a theology of sex, and the ethical implications grow- ing out of it, based on a very conserva- tive Biblical point of view. The book stands almost alone in its field and should prove of real help to clergy and serious students as they seek to in- terpret the meaning of sex within a Biblical framework to the people of a culture in which there are many un- satisfactory presuppositions and much confusion concerning one of the basic aspects of life.

The Ladder of Learning, *by Victor Hoag. The Seabury Press, 1960. 160 pages. $3.75*

Innumerable church school teachers have been greatly helped by Victor Hoag in his "Talks with Teachers," in the *Living Church*. This volume is based on material contained in that series. Dr. Hoag is always practical and helpful; this book is no exception. Rather than a formal banquet, this is a smorgasbord of good things that may be taken at random. The teacher will find this a treat and a nourishing one. The gen- eral sections are: "The Teacher as a Person," "The Knack of Teaching," "Group Life," and "The New Objec- tives." The material is good and is presented simply. Chapters are suffi- ciently short that a teacher may read the book in snatches and may take a single idea or objective and apply it. Although the author says it is for new teachers, anyone engaged in Christian nurture should profit from it. It will prove an inspiration to new teachers, a source of creative ideas for ex- perienced teachers, and a motivation for prospective ones.

Have You Tried This?, *by Elizabeth Wright Gale. Photographs by M. Edward Clark. The Judson Press, 1960. 64 pages. $1.25*

Many of us have been waiting for this book. Here are pages and pages of lively pictures of preschool children in church school classes engaged in all kinds of learning experiences. Every picture with its caption tells a story. Not only are we shown children at "work," but teachers (both men and women) as they guide, supervise, and direct a wide variety of activities. The use of many types of materials and equipment is demonstrated so effec- tively that even those with quite lim- ited space and furnishings for teach- ing will be inspired to use what they have more creatively.

The introduction to the book and the text for each section ("Informal Time," "Together Time," "Relaxation Time," "Creative Activities and Clos- ing Moments") clearly explain ways of using activities and direct experiences in the Christian education of young children. "Language *follows* experi- ence, and it is by providing the right kinds of experiences for these boys and girls in their early years that the lan- guage of Bible truths will gradually come to have meaning." Only once in a while is the reader unsure whether a particular activity is meant for nursery or kindergarten children, or if it is recommended for both groups.

This book will be helpful to anyone who works with or plans for small children in the Church. It will supple- ment any Sunday or weekday nursery or kindergarten teacher's course book and can be a training tool for super- visors, coaching teachers, or other trainers. It may prove to be excellent follow-up material to the exhibit, "Looking at the Preschool Child." (See "Sight and Sound," FINDINGS, April, 1960.) Committees on Christian educa- tion or vestries should see this book to understand what their preschool de- partment needs in the way of leader- ship, space, and equipment. Parents, too, will be enlightened and reassured by this visual presentation of the value of an informal program of "learning by doing" for small children beginning to know they belong in the Church and to know God and His wonderful world. *(Mary P. Harrell)*

Children and the Bible, *by Ethel L. Smither. Abingdon Press, 1960. 183 pages. Paper, $1.50*

One of the most widely used books in Christian education has been the author's *Use of the Bible with Children*. This volume is better, for it is broader in scope. It has most of the values of the earlier book but pays more atten- tion to theology and thus possesses a depth which the former volume lacked. The author's basic thesis is that the Bible comes alive for children in three ways: (1) Through participation in the Christian fellowship in home and in church, the child learns to experi- ence and evaluate the living faith which the New Testament records; (2) Through the use of the Bible in worship, the child is aided in his rela- tionship to God; (3) Through instruc- tion in the home and church school, he gains an understanding and knowledge of the Bible through the activities of telling, reading, writing, music, and dramatics. How these three approaches may be carried into practice with chil- dren from nursery grades through junior high school constitutes the main body of the book. There are also ex- cellent chapters on the teacher and the Bible, evaluation of Biblical teaching, and a survey of methods. This is a welcome addition to all who are seeking to have the Bible come alive in the ex- perience of children in the church and home.

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